Shia Taqiyya

(Concealing One's Faith)

Islam permits Muslims, who are living under imminent and serious danger of persecution, to deny they are Muslims publicly and to practice Islam secretly. This concept is sometimes referred to as Taqiyya. Proper Taqiyya is permissible in Islam, but it is not an obligation and it is not a virtue. While in Shiism, Taqiyya is a an obligation, a praised virtue, and an important doctrine in Shiism. Taqiyya has played an significant role in the history of Shiism and Shia books.

In Islam, Taqiyya is permitted as a means for individual Muslims, living in exceptional conditions of persecution, to protect their lives. However, proper Islamic Taqiyya does not allow Muslims to twist the beliefs of Islam. More specifically, that means a Muslim should not write a book about Islam and twist or lie about the beliefs of Islam under the excuse of Taqiyya. Proper Taqiyya does not allow him to do so.

The Shia have taken this permission and mis-applied it. What is wrong with the way Taqiyya is practiced by Shia:

(a) Some of the early Shia scholars have incorporated Taqiyya in their classical reference Shia books about the principles of Shiism by softening their beliefs in order to make their beliefs not too objectionable to Muslims . This is extremely dangerous and Islamically unacceptable. It has resulted in Shia today not knowing the true beliefs of Shiism. When Shia scholars today read such mild classical books, they say the writers must have used Taqiyya. In other words, what was intended by Shia to deceive Muslims is today deceiving the Shia themselves.

(b) In Islam, Taqiyya is intended to be practiced only under limited circumstances, as an exception to the general rule about openness

and honesty. Whereas, for the Shia, Taqiyya is the rule, not the exception of the rule. For Shia, the twisted form of Taqiyya is a prescribed duty and a pillar of their faith.Shiism could not stand without it. They learn the principles and methods of Taqi'ah and they practice it.

(c) Taqiyya is permitted to protect Muslims. The Shia are practicing it to hide their Shia beliefs, not the Islamic beliefs.

In support of their twisted form of Taqiyya, we find the following in Shia's classical reference books:

In a narration, Shia falsely attribut to the 8th Shia Imam, Ali bin Musa, he said: *" The one who is not wari (pious) has no religion and the one who does not practice Taqiyyah has no Iman (deep faith)."* So he was asked, "O grandson of the Messenger, until when (is one required to practice Taqiyyah)?" He replied,*"Until a certain day (i.e. the day Imam Mahdi appears). Whoever does not practice Taqiyyah before the appearance of Imam Mahdi, is not one of us."*(Kashf al-Ghummah Al-Ardabili, pg. 341).

"Nine tenths (90%) of religion (Shiism) is Taqiyya (dissimulation), hence one who does not dissimulate has no religion." **(Al-Kafi vol.9 p.110)**

"He who conceals his religion has saved it, and he who makes it public has destroyed it."

"A believer who does not practice Taqiyya is like a body without a head." **(Tafseer al-Askari)**

*"Mix with them (i.e. non-Shia) externally, but oppose them internally." (***Al-Kafi vol.9 p.116)**

***"Taqiyya is necessary and the one who abandons it is excluded from the religion (of the Shia)."*(Ehsan-ul-Fatawa Fi Shaeah-e-Aqa'id, p. 26)**

***"The most beloved thing on the surface of Earth is Taqiyya."* (Usul Kafi, Part 2. Kitab Imaan wal Kufr, Bab Taqiyyah, Line 12, Riwayah 4, page 217, New Iranian Edition)**

***"The Imam has mentioned that Taqiyya is the coolness of his eyes."* (Usul Kafi, Part 2, Kitab Imaan wal Kufr, line1, Riwayah 14, page 217, new Iranian Edition].**

Concerning the verse, "Verily the most noble of you in Allah's sight is Atqakom (the most God-fearing)", the Shia mis-interpret the word "Atqakom" by falsely claiming that it means:*"whose deeds are done by Taqiyya."* (Al-I'tiqadat)

It is interesting to contrast this with Allah's statement in the Holy Qur'an: "Surely those who hide from people the clear proofs and guidance, which we clarified in the Book (Qur'an), will be cursed by Allah ...." (2:159)

Prophet Mohammad (s.a.a.w.s.) said:*"Whoever is asked for knowledge and conceals it will have a bridle of fire around his neck on the Day of Judgment."* (Abu Dawood and Tirmizi)

What is taqiyyah (dissimulation)? Is it used by Ahl as-Sunnah (Sunnis)?

What is taqiyyah, and who are the people who practise it? In fatwa no. 101272, you said that it is a term that is particular to the Shi'ah, and that they are the only ones who practise it. But I discussed with some people who said that Ahl as-Sunnah also practise it. Is this true?

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Praise be to Allah

Firstly:

Taqiyyah, in the usual and well-known sense, is one of the basic principles of the Ithna-Ash'ari Raafidis; Ahl as-Sunnah wa'l-Jamaa'ah differ from them concerning it and it is something that takes them beyond the boundaries of the straight path of Allah.

Taqiyyah in their religion means presenting outwardly something that is different from what one believes inwardly, as an act of religious devotion. Thus they

attributed lying and deceit to the religion of Allah, wrongfully and out of enmity.

This corrupt belief has nothing to do with the beliefs (ʿaqeedah) of Ahl as-Sunnah. According to Ahl as-Sunnah, lying is one of the attributes of the hypocrites. A person may keep on lying and persist in lying until he is recorded with Allah as a liar. These people tell lies and persist in lying in all things, then they regard that as part of their beliefs and religion.

The way of Ahl as-Sunnah waʾl-Jamaaʿah is based on truthfulness and justice; lying is not part of their religion, praise be to Allah.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: The Raafidis are the most ignorant and mendacious of sects, and the furthest removed from any knowledge of the texts or rational evidence. They regard

taqiyyah as one of the basic principles of their religion, and they tell lies about Ahl al-Bayt (the Prophet's family), the extent of which is known only to Allah. They even narrated from Ja'far as-Saadiq that he said: "Taqiyyah is my religion and the religion of my forefathers." But taqiyyah is one of the signs of hypocrisy; in fact in their case, they say verbally that which is not in their hearts, and this is the essence of hypocrisy.

End quote from *Majmoo' al-Fataawa*, 13/263

He also said:

As for the Raafidis, the basis of their innovation is heresy and the deliberate lying that is widespread among them. They affirmed that when they said: Our religion is taqiyyah. This means that one of them says verbally something other than what is in his heart, and this is lying and hypocrisy. Yet despite that they claim that they

are the (true) believers, to the exclusion of other Muslims, and they describe the earliest believers as apostates and hypocrites, when they are the ones who deserve this description. There are no people among those who outwardly profess to be Muslims who are closer to hypocrisy and apostasy than them, and there is no greater number of apostates and hypocrites in any other group than in theirs.

End quote from *Minhaaj as-Sunnah an-Nabawiyyah*, 1/30

It says in *al-Mawsoo'ah al-Muyassarah* (1/54), which discusses the basic beliefs of the Shi'ah:

Taqiyyah: They – meaning the Imami Shi'ah – regard it as one of the basic principles of their religion, and they regard the one who does not practise it as being the same as one who does not pray. It is obligatory and it is not permissible to refrain from it until the hidden imam

appears. Whoever refrains from it before he appears has gone beyond the pale of the religion of Allah, may He be exalted, and the religion of the Imamis.

End quote.

Dr. Naasir ibn 'Abdullah al-Qafaari said:

Al-Mufeed defined taqiyyah for them as follows: Taqiyyah means concealing the truth, concealing belief in it, concealing one's true beliefs from those who differ from one and not showing openly that which may lead to negative consequences in religious or worldly terms.

Thus al-Mufeed defined taqiyyah as concealing beliefs for fear of harm from those who disagree with them – namely Ahl as-Sunnah, as is usually the case when they use this term. In other words, it means making an outward display of following the madhhab of Ahl as-Sunnah (which they regard as false), and concealing the

Raafidi madhhab, which they believe is true. Hence some Sunnis think that those who adhere to this belief are worse than the hypocrites, because the hypocrites believe that what they are concealing of disbelief is falsehood, and they make an outward display of being Muslims out of fear. But in the case of these people, they think that what they are concealing is truth, and that their path is the way of the Messengers and Imams.

End quote from *Usool Madhhab ash-Shi'ah al-Imaamiyyah*, 2/805

Secondly:

Taqiyyah – as an idea or concession to be used in extreme circumstances, on a temporary basis – is known to Ahl as-Sunnah, but it is different from the taqiyyah practised by the Raafidis in both general and specific terms. According to Ahl as-Sunnah, it is something to be resorted to when

one has no other choice, and it is an extraordinary measure to be used only in times of extreme necessity.

Ibn al-Qayyim (may Allah have mercy on him) said:

Taqiyyah means saying something contrary to what one believes, for fear of harm that may befall him if he does not resort to taqiyyah.

End quote from *Ahkaam Ahl adh-Dhimmah*, 2/1038

The basis for it being permissible is the verse in which Allah, may He be exalted, says (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya' (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them"

***[Aal 'Imraan 3:28*]**.

The words "*except if you indeed fear a danger from them*" mean: except in the case of one who fears their evil in some countries or at some times. In that case, he may dissimulate (use taqiyyah) by changing his outward behaviour (to protect himself from their evil), without changing what he believes and intends in his heart. For example, al-Bukhaari narrated that Abu'd-Darda' said: We smile in the faces of some people when our hearts are cursing them (inwardly).

End quote from *Tafseer Ibn Katheer*, 2/30

It says in *al-Mawsoo'ah al-Fiqhiyyah*, 13/186-187

The view of the majority of Sunni scholars is that the basic principle concerning taqiyyah is that it is disallowed; it is only permissible in the case of necessity, and is permitted only to the extent that is necessary. Al-Qurtubi said: The basic principle concerning taqiyyah is

that it is not permissible unless there is the fear of death, severing of a limb or extreme harm, and there is no report to the contrary as far as we know, except that which was reported from Mu'aadh ibn Jabal among the Sahaabah and from Mujaahid among the Taabi'een. End quote.

According to Ahl as-Sunnah, in order for taqiyyah to be permissible, there should be fear of harm and the individual should not have any other means of avoiding harm except by resorting to taqiyyah. It is also stipulated that the harm that is feared should be of a type that is extremely hard to bear. The one who resorts to taqiyyah should also note that if he has any other option that does not involve committing a haraam action, then he must choose it. He should also note that he should not indulge in the concession to such an extent that it goes beyond the limits of taqiyyah to the level of negligence by committing haraam actions after achieving what is

necessary. The basic principle concerning that is what Allah, may He be exalted, said concerning the one who is forced by necessity (interpretation of the meaning): *"But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful" [al-An'aam 6:145]*.

Allah, may He be exalted, referred to taqiyyah when He said (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment)"

***[Aal 'Imraan 3:28]*.**

Here, Allah warns of His punishment, lest the one who resorts to taqiyyah is tempted to persist in it.

He should also pay attention to his intention, and have the intention that he is only doing something haraam out of necessity; he knows that it is haraam, but he is availing himself of the concession granted by Allah. If he does it, taking the matter lightly and thinking that there is nothing wrong with it, then he will fall into sin.

See: *al-Mawsoo'ah al-Fiqhiyyah*, 191-200

Dr. Naasir al-Qafaari said:

In Islam, taqiyyah is usually used with the disbelievers. Allah, may He be exalted, says (interpretation of the meaning): *"except if you indeed fear a danger from them" [Aal 'Imraan 3:28]*. Ibn Jareer at-Tabari said: The taqiyyah mentioned by Allah in this verse is that which is resorted to in order to protect oneself from the

disbelievers, not from anyone else. Hence some of the early generations thought that there is no taqiyyah after Allah caused Islam to prevail. Mu'aadh ibn Jabal and Mujaahid said: Taqiyyah was practised during the early days of Islam, before the Muslims grew strong. But now Allah has caused the Muslims to prevail so there is no need for taqiyyah. But the taqiyyah of the Shi'ah is practised with the Muslims, especially Ahl as-Sunnah, to the extent that they think that the best of eras was the era of taqiyyah, as was stated by their shaykh al-Mufeed. This may also be noted in the texts that they attribute to the imams, because they regard Ahl as-Sunnah as being worse in disbelief than the Jews and Christians, because the one who rejects the twelve Imams is worse than one who rejects Prophethood.

Taqiyyah – according to Ahl as-Sunnah – is a concession to be used in times of necessity, hence Allah – may He be

glorified – exempted it from the principle that prohibits taking the disbelievers as supporters and helpers. Allah, may He be glorified, says (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return"

***[Aal 'Imraan 3:28]*.**

Allah, may He be glorified, has forbidden taking the disbelievers as supporters and helpers, and has issued a stern warning concerning that, as He says, "*and whoever does that will never be helped by Allah in any way*" i.e., and whoever transgresses the prohibition issued by Allah in this regard, has severed his connection with Allah.

Then He, may He be glorified, says: "*except if you indeed fear a danger from them*" i.e., except for those who, in some countries or at some times, may fear their evil; in that case he may protect himself from them by his outward words and actions, not by his inward beliefs and intentions.

The scholars are unanimously agreed that taqiyyah is a concession that is allowed in the case of necessity. Ibn al-Mundhir said: They are unanimously agreed that if a person is forced to say words of disbelief, to the extent that he fears for his life, and he speaks words of disbelief when his heart is content with faith, he is not to be deemed a disbeliever.

But the one who chooses to be steadfast in this situation is better. Ibn Battaal said: And they are unanimously agreed that the one who is forced to disbelieve but

chooses to be killed will have the greatest reward with Allah.

But among the Shi'ah, taqiyyah is something else altogether. For them it is not a concession; rather it is one of the pillars of their religion, like the prayer or greater.

End quote from *Usool Madhhab ash-Shi'ah al-Imaamiyyah*, 2/806-807.

To sum up:

There is a great difference between taqiyyah in the religion of Allah and taqiyyah in the religion of the Raafidis. In Islam it is a concession in cases of necessity, but for the Raafidis it is nine-tenths of religion, and the one who has no taqiyyah has no religion, according to them.

Ibn Baabawayh (an Shi'i scholar) said: Our belief concerning taqiyyah is that it is obligatory, and the one who gives it up is like one who gives up prayer.

End quote from *al-I'tiqaadaat*, p. 114

As-Saadiq (one of their Imams) said: If you said that the one who gives up taqiyyah is like the one who gives up prayer, you would be right.

***Jaami' al-Akhbaar*, p. 110; *Bahaar al-Anwaar*, 75/414, 412**

What a great difference there is between the two!

And Allah knows best.

Sahih al-Bukhari, Belief

Book 2, Hadith 26

Narrated 'Abu Huraira:

The Prophet (pbuh) said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks it (his promise).

3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Sahih al-Bukhari, Belief

Book 2, Hadith 27

Narrated 'Abdullah bin 'Amr:

The Prophet (pbuh) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.

2. Whenever he speaks, he tells a lie.

3. Whenever he makes a covenant, he proves treacherous.

4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.Surah An-Nisa [4:145] Al Quran

WHAT IS SHIAISM?

Hujjah means proofs references daleels evidences from books of Islam in Sunni and Shia religions.

SHIA HUJJAH: Those who swore allegiance to Abu Bakr were hypocrites. (Hayat-ul-Quloob, Vol. No. 2, Page No. 1027)

SHIA HUJJAH: In a narration attributed to Imam Abi Abdullah, he says: "Do you know what he (Shia Imam Mahdi) will start with? I said: "No." He said: "He will dig out the two (meaning Abu Bakr and Umar) as wet and fresh. Then, he will burn them and scatter their remains in the wind. And he will break-up (demolish) the Mosque (meaning the Haram Mosque of Mecca). (Al-Majlisi, Bihar al-Anwar, vol. 52, p. 387)

If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr) : "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (At-Tawbah 9:40)

SHIA HUJJAH: Abu Bakr and Omar were more tyrant than Satan. (Haq-ul-Yaqeen, Page No. 509)

Allah gave him the rubber stamp of approval that he is a legitimate sahabi.

The shiites said they beg to differ; they see him as a kaafir!

SHIA HUJJAH: The Shia believe that at the time of Mahdi's return Imam Mahdi will resurrect Aisha (Prophet Mohammad's wife) and execute the law of Hudud on her, for committing Zina (adultery) during her marriage. (Al-Anwar Al-Numaniyah, vol. 1, p. 161, Tafsir al-Shafi, vol. 2, p. 108, Haq al-Yaqeen, vol. 2, p. 256, Hayat al-Qulub, vol. 2, p. 611)

But Allah says in Quran The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as regards respect and marriage). ... (Al-Ahzab 33:6)

Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (An-Nur 24:11)

SHIA HUJJAH: Prophet Mohammad's wives, Aisha and Hafsa, are accused of poisoning Prophet Mohammad. (Jila-ul-Ayoun, p. 118)

They believe when Imam Mahdi comes he is going to punish Abu Bakr (r.a) and Umar (r.a).

He will take them out of their graves and punish them

-because they are the two tyrants from Satan.

-like they claim in the above Shia hujjah

They claim when Imam Mahdi comes, he's going to call the adhan in the Hebrew language.

SHIA HUJJAH: Ahmad ibn Muhammad ibn Saeed al Uqdah attributes to al-Mufadhal ibn Umar saying that Abu Abdullah [as] said: "When the Imam Mahdi makes a call (for prayer), he will supplicate to God using God's Hebrew name and then his three hundred thirteen friends (followers) will rush to him..." (An Numani, Al-Ghayba , p.326)

They can't give up their Jewish heritage because their founder was a Jew.

We all know that if the adhan is called in a language other than Arabic, it is batil.

They believe when Imam Mahdi comes, he won't rule by the shariah of Muhammad (saw)

-but he will rule by the shariah of David (a.s) and Sulaiman (a.s)

SHIA HUJJAH: In a narration attributed to Imam Abu Abdullah [a.s.], he said: "Once al-Qaim (Imam Mahdi)

from the household of Muhammad appears, he will rule using the law of David and Solomon, he will not ask for evidences." (Al-Kulaini, Usul al-Kafi, Vol. 1, p. 397)

They give preference to the shariah of David and Sulaiman over the shariah of Muhammad.

They also claim when Imam Mahdi comes,

-he's going to kill all the sunni sheikhs and all the Arabs.

SHIA HUJJAH: Shia Imam Mahdi will kill all Sunni Scholars. (Al-Majlisi, Haq Al-Yaqeen, p. 527).

SHIA HUJJAH: Al-Majlisi narrated, "Al-Muntazar (the Awaited One, meaning Imam Mahdi) will walk amongst the Arabs and kill them." (Baqir al-Majlisi, Bihar al-Anwar, vol. 52, p. 318)

So shiaism is Persian nationalism.

Allah (swt) promised to protect the Qur'an and HE (swt) doesn't break His promises.

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Al-Hijr 15:9)

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah). (Fussilat 41:42)

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions. (An-Nisa 4:82)

Allah promised to protect the Qur'an on many occasions

-but they say the present day Qur'an is a corrupted text.

So the shiites are insinuating that Allah broke his promise.

SHIA HUJJAH: The present Quran is in an altered, corrupted and distorted form.. (Fatuhat-e-Shia, p. 129)

THEIR CONCEPT OF THEIR (Shia 12)IMAMS

They claim that their imams are infallible, they cannot make mistakes.

SHIA HUJJAH: All the Imams are infallible just like the prophets. The Shia derives their religion from their immaculate (infallible) Imams" (Usool al Kafi, p. 22)

They also claim they have knowledge of the unseen.

SHIA HUJJAH: The Imams have knowledge of the past and future; and nothing is hidden from them. (Al-Kafi vol.1 p.260)

They also claim their imams know when they are going to die and they choose when to die.

SHIA HUJJAH: The Imams know when they will die, and they only die by their choice. (Al Kafi vol.1 p.258)

This is why when you debate with a shia, stick to Qur'an.

Because their aqeedah is kufr, shirk and zandaqa.

They claim the sun, moon and stars are subservient to their imams.

The spiritual status of the imam is the universal divine vice-gerency that is sometimes mentioned by the imams (peace be upon them). It is a vice-gerency pertaining to the whole of creation, by virtue of which all the atoms in the universe humble themselves before the holder of authority (imams). It is one of the essential beliefs of our Shia school that no one can attain the spiritual status of the imams, not even the cherubim or the prophets. Imam Khomeini, Islam and Revolution: Writings and Declarations of Imam Khomeini, (Berkeley: Mizaan Press, 1981)

Even the atoms of the universe are subservient to the Imams.

Do you see how evil they are?

They claim their imams are above all prophets.

"Certainly the Imam has a dignified station, a lofty rank, a creational caliphate, and a sovereignty and mastery over all the atoms of creation. It is definitely a basic belief in our school of thought, that our Imams occupy a station unattainable by either an angel or a major Prophet. [Khomeini: "Al-Hukumah Al-Islamiyyah" Page 52]

Khomeini was at the house of his mureed and he saw a beautiful 4 year old girl.

He proposed marriage to the girl and the father accepted.

Khomeini consummated marriage with the girl

-and her father turned a blind eye to her screams.

Khomeni consummates with a 4 year old https://www.youtube.com/watch?v=60MC3bVFG6s

The father turned a blind eye because the shiites say their imams are god.

SHIA HUJJAH: Imams are God (Jila-ul-Ayoun, Vol. No. 2, Page No. 85)

Khomeni was a paedophile and an atheist.

The ayatollah who was with him dumped shiaism after seeing this.

He wrote a book titled: WHY I LEFT THE SHIA

He exposed them in that and he was killed as a result

An ayatollah did mutah with a girl and got her pregnant.

The girl gave birth to a girl. Later, he married his own daughter and got her pregnant.

All of these came out in the book 'Why I Left the Shia'.

shia_http://theunjustmedia.com/Islamic%20Perspectives/March13/%E2%80%9CWhy%20I%20Left%20Shi%27ah%E2%80%9D--Sayyid%20Husain%20Al-Musawi.htm

When Khomeni was alive he passed a fatwa allowing gay marriages

THEIR CONCEPT OF MUTAH

SHIA HUJJAH: "One who performs Mut'ah (temporary marriage) once will attain the rank of Imam Hussain, one who performs it twice will attain the rank of Imam Hassan, one who performs it thrice will attain the rank of Imam Ali and one who performs it four times will attain my rank". (Tafseer Mihaj-ul-Siddiqeen, Vol. No. 1, Page No. 356)

The shiites believe if you do mutah once, you accomplish the same status of Hussain.

If you do it 4 times, you accomplish the same status of the Prophet (SAWS)

All you need to do is go to Heera Mande and do mutah 4 times

-to attain the status of the Prophet

Khomeini passed a fatwa and said you can do mutah with prostitutes and whores.

According to shiite, you can get married for one hour.

SHIA HUJJAH: Khomeini stated in his book "Tahir-ul-Wasila", Vol. 2, Page No. 292, "Temporary marriage can be for one day, a night, and even just a few hours!. But for Khomeini, that was not enough so he further states in the same book on Page No. 292, "Temporary marriage can be performed with harlots and prostitutes"

Shia Homosexuals Featuring Men from Iraq in Mutah Via **Khomeini's Ruling [shocking video]:**

http://www.youtube.com/watch?v=djgCHwRJu5E

THEIR BELITTLING OF THE PROPHET (SAWS)

They elevate their Imams above Muhammad (saw)

Because they claim their imams are above all prophets and all angels.

SHIA HUJJAH: It is a fundamental principle of faith that our (Shia) Imams have ranks higher than the ranks of angels & God's prophets. (Khomeini's book, Hukuma Islamiya, p. 52)

Then they claim when Muhammad was alive he didn't succeed in establishing justice.

SHIA HUJJAH: Every prophet came to establish justice on Earth. His aim was also to establish justice but he was not successful. The same is the position of the Seal of the Prophets who came to reform human society and establish justice but failed during his lifetime.' (Ittihad wa-yak-jihati:15)

They are trying to veto Allah.

....This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..... (Al-Ma'idah 5:3)

The Jews said if Allah had revealed a verse like 5:3 in their Torah,

-they would have set that day as a day of celebration.

Allah said He has perfected the religion.

Muhammad's mission was a success and it was perfect.

They say they beg to differ, Muhammad didn't establish justice on earth.

Narrated By Tariq bin Shihab: A Jew said to 'Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an 'Id (festival) day." 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of 'Arafat, on a Friday." [Sahih Bukhari, Vol 9, Book 92, Hadith #373]

THEIR CONCEPT OF ALLAH (SWT)

The shiites say Allah is a liar who makes mistakes.

SHIA HUJJAH: "Allah often lies and does mistakes" [Usool-al-Kafi, page 328, Yacoob Kulayni, Vol. 1] And "Bad'ah" ALLAH tells a lie. (Asool Kaafi, Vol. No.1, Page No. 148)

But their imams cannot make mistakes.

So they elevate their imams above Allah.

This is a reality that many of you Sunnis don't know.

Some of the Shiites are the worst kaafirs.

All Shias might not know about these evidences so they are blindly following their false religion. May Allah guide the sincere shias to Islam. And may Allah's curse be upon their kaffir scholars who mislead other ignorant shias.

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as

they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

(Al-Baqarah 2:166-167)

Deen/religion/way of life and daleels/evidences/proofs from Quran hadiths ijma of Sahabas/companions of Prophet VS desires of people opinions of people desires of some scholars opinions of some current scholars sheikhs human beings of today!! What to follow and what not to follow if these 2 contradict each other??

Allah gave the answer in the Quran!!☺

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

(An-Nisa 4:60)

Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

(Al-Jathiyah 45:23)

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)

"Today I have perfected your religion for you, completed my favors upon you and have chosen for you Islam as the way of life for you" (5:3) Al Quran

you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Quran 4:59

The Prophet (peace and blessings of Allaah be upon him) also described them in the following terms: “My ummah will split into seventy-three sects, all of whom will be in Hell except one group.” They said: Who are they, O Messenger of Allaah? He said: “(Those

who follow) that which I and my companions follow." This is mentioned in the hadeeth of 'Abd-Allaah ibn 'Amr which was recorded and classed as hasan by al-Tirmidhi (2641). It was also classed as hasan by al-'Iraaqi in Ahkaam al-Qur'aan (3/432), al-'Iraaqi in Takhreej al-Ihya' (3/284) and al-Albaani in Saheeh al-Tirmidhi.

Hadith 28 The Messenger of Allaah (sallAllaahu alayhi wa sallam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said : O Messenger of Allaah ! It is as though this is a farewell sermon, so counsel us. He said : I counsel you to have taqwaa (fear) of Allaah, and to listen and obey [your leader], even if a slave were to become your Ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bid'ah (innovation) is misguidance. 40 Hadiths (Imam An-Nawawi)